In one case, however, in the house of
/115 cont./
596 Ezequiel Calliumbo, there were three married sons, besides three unmarried ones, all of whom cultivate the fields together. Ezequiel, who is about 60 years old, had ten children, of whom six sons are still living. The oldest son has three children, two of whom have died, the second eldest has four children, two of whom have died, and both the children of the third eldest are dead.

342 The normal houses (yat) are rectangular houses with a hip roof and, depending on their size, are divided into "large houses" (hatwála) and "small houses" (yatléčkwe) (Ills. 158 and 159 /see pp. 270 and 271 /). In accordance with its use the dwelling house specifically is called ōpyat (ōp = to live). The dimensions of the small houses vary between five to ten meters in length and
[345] three to five meters in width. The largest houses are up to 15 meters long and seven meters wide. These are primarily the
342 festival houses. As dwellings they differ from the small ones,
409 which represent by far the greatest proportion of all houses, not
249 only by their /116/ size, but above all by the fact that they have
352 the sugar mill (lapíče) /"Trapiche" (Sp.) in the glossary, p. 250 /, which is a feature of every house, in their interior. As a rule it stands in front of the house or a little to one side of it, normally covered with quantities of expressed sugar-cane stalks hung over it
343 to dry. Besides the sugar mill, a small menstruation hut (dúyat)
342 is required for any house to be complete; it may be absent only if the family erects a small field-hut (ēyatwá) in the middle of the field for a harvest period. In this case the women of the family living there go into the dúyat of another house. In no case may
[341] they remain in the dwelling during this period. The field hut and the small menstruation-hut are rectangular gable-roof houses in construction and, with the exception of the gable roof, of the same construction as the normal hip-roofed houses.

342 Every house has an annex (škídnyeyát) or at least a com-
273 partment for storing the chicha trough (kánoe). This trough is the
251 most important accessory of a Paez house, next to the sugar mill (Ill. 165 /see p. 273 /).

/119 cont./

574 would ever enter a house whose occupants were not present. We
576 never succeeded in persuading Victoriano to enter an empty house, although he knew that we were always greatly interested in learning about the interior of houses and their furnishings.

342 The door of the house is only in rare cases a wide board which at the top and bottom on one side runs out into two pegs which turn in a socket, one in the threshold and one in the door-frame. The entrance is generally constructed in the same fashion as the wall (ind), which /120/ consists of vertical maize stalks placed next to one another as closely as possible and lashed by means of bast or a liana to one another and to two horizontal maize stalks. The latter always reach from side post to side post. At the place for the door, the rigid wall is interrupted, and the vertically placed maize stalks, only loosely bound with bast, may be shoved a little to one side, whereby they drag along the ground (Ill. 158 /see p. 270/).

[231] Dogs, cats, and chickens are kept in the houses, but not pigs, which live out of doors all the time, exactly like the cows, horses, and sheep.

c) Household Implements

Generally the house has only one division into two rooms, the smaller of which is the kitchen, living room, and bedroom, the larger serving as storage and supply room. The wall between these two rooms is likewise only made out of maize stalks set next to one another vertically. In the "large" houses the larger [249] part contains the sugar mill, by means of which undiluted sugar-[404] cane juice may be produced, even in rainy weather. In case
● 596 adult married sons live in their father's house, a separate com-
342 partment divided off in the same manner is built for these families and furnished as a kitchen, either next to the living room of the parents or -- as in most cases -- on the other side of the
354 house. The hearth area is the family center, and every married
596 woman, in case she is living as a daughter-in-law in the house of the father-in-law, has her own hearth area. The latter has

the simplest possible form

/176 cont./

623 himself does not punish. For this purpose four representatives of
666 the lower offices have an official whip which consists of a rod ten
696 centimeters long, with a plaited strap about 80 centimeters long.

The election itself proceeds with the introduction of the candi-
623 dates by the capitan with the question: "This one as gobernador,
624 do you want him?" And they reply: "We wish it" or "we do not
666 wish it." It was interesting to observe how, after the death of the capitan, one of his relatives, Cerbelión Guagáz, tried to be named capitan. The priest, however, insisted on an election by the village. And although he tried very hard to have Cerbelión elected, the village kept refusing him because he was too autocratic and such people are not liked. Another whom everyone would like to have as capitan is himself unwilling. "As capitan I am only the beadle of the padre," he replied to my question as to why he did not accept the choice. And he had no desire for that. He had been comisario once and gobernador once, and now he wanted peace for the rest of his life.

2) Family Organization

594 The family of the Paez is basically the patrilineal nuclear family /Kleinfamilie/ consisting of the parents and unmarried
[513] children. The latter, while they are small, sleep with the parents in the kitchen; as soon as they are larger, in a compartment in
591 another part of the house. After marriage they erect their own house.
596 It is not uncommon, however, for the married sons to live with their wives for another year or two in the house of the father, until they have enough money for a house, which will be small at first. The daughters upon marriage leave /177/ the paternal home and then live with their husbands, that is to say, at first with the parents-in-law.

354 Normally, therefore, every house has only one cooking
596 place, in which the woman of the house cooks. If a son marries,
252 a new kitchen is partitioned off and a second place built for the
[462] fire at which the young wife cooks. As a matter of principle, each married couple -- and it alone -- has its own fire area, for the wife is always responsible for the food. Men do not cook.

/177 cont./

the wife is always responsible for the food. Men do not cook. Old, solitary persons or unmarried girls or men live with relatives or friends, but never alone, since a single person is unable either to protect himself or to provide for himself adequately.

The father's authority is great. Wife and children owe him absolute obedience. Nevertheless, the man does not have the right to alienate personal articles of members of the family or possessions that they made themselves. Thus, for example, he is not in a position to sell a coca bag or a fiber bag belonging to his wife or his children's toys.

The children are given the family name of the father, but the women keep their maiden names even after marriage. There is no external indication in dress or hair style or otherwise for unmarried girls and married women. The wife is obligated to work for her husband and children in her family. Beyond that she may procure personal belongings for herself by weaving cloth beyond the needs of her family, for example, and trading it for ornaments.

If the young people are still living in the house with their parents, the daughter-in-law is not absolutely subordinate to her mother-in-law, although this appears to be so, to judge from the speech at the wedding ceremony. A relationship of dependence is out of the question because of the separate kitchens. Usually, however, mother-in-law and daughter-in-law are on good terms, and then it is not uncommon for only one woman to cook for both families, for there is no in-law avoidance. Then the two women share the work of cleaning the house.

Conjugal fidelity is demanded of both marriage partners; in the case of the man, however, it is sometimes not taken so seriously. If a man surprises his wife, however, or she her husband, in marital infidelity, the deceived party may beat (but not kill) both and report them to the cabildo, which again has the guilty party very soundly thrashed.

Illegitimate children are not rare among the Paez. In case an unmarried girl has a child, she is beaten by her parents and

8: Bernal Villa--24 E-5 (1953-1954) 1955 SC15 Paez SC15

462 13. (cont.)
594 Revista Colombiana de Antropología, Vol. III, 1954.

361 In this manner, among the Paez, marriage,
182 family, land, and house form an intimate unit, indissoluble and
594 in part explaining the above-mentioned phenomenon of the re-
581 luctance to live grouped in towns or cities.

473 Basically the residence of the nuclear family is patrilocal-
591 neolocal. When the man, accompanied by his escort, goes to
[584] ask for his future consort, and, after certain definite formalities are fulfilled, the future parents-in-law hand her over, she is taken to live in the house of his parents (when he has not built
591 his own). In it he arranges a separate room with a kitchen for
● 596 cooking, a cowhide to sleep on, and space in which to keep their provisions, their kitchen utensils, and work tools. The new
[583] spouses are independent of their respective parents. The man assists in the work of his parents-in-law and the woman in the work of hers, but in neither case does it constitute an obligation
[594] for them. When a bachelor, the man works to take care of his own needs and to assist in the support of the paternal economy; once married he works to support his family.

582 The man chooses his wife within the parcialidad, although
177 he may marry women from other parcialidades. But neither men nor women may marry persons from Western culture ("whites"). In Calderas there was a case of a possible marriage between a native woman and a "white." The cabildo removed this possibility, obliging the native woman to marry a member of the parcialidad. If it is a man who wishes to try to marry a "white" woman, he must leave the village. They consider that when the "whites" enter the community, they invariably appropriate their land.

582 The selection of spouses within the parcialidades is /183/ determined by the laws of incest. Unions between parents and children and real brothers and sisters are incestuous and severely prohibited. Also relations between cousins of the first degree of both lines and those of uncles and nieces are condemned, although not

proscribed.